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the antiquated feeling usually experienced by young students of the Bible. His style is simple and concise and gives his story, for story he has made it, a strong sense of verisimilitude. His way of making rapid progress in the midst of multitudinous details is admirably shown in his account of the voyage to Rome, where he puts into less than two pages what might well occupy a volume.

The chronological arrangement of the material is admirable. Particularly happy is the way in which the letter synopses are interwoven with the narrative so as not to interfere with the natural current of the life-story, to which, without interrupting its flow, the author has succeeded in giving a topical arrangement that will be a valuable aid to the student in getting the outline into his mind.

No small part of the value of the book as a handbook for students may be found in the appendixes—a chronological table, a bibliography, library references for topics not fully treated in each chapter, and a suggestive outline for the construction by the student of a book of his own on the life of Paul, which is after all the best method of acquiring a working knowledge of the whole subject.

In such a brief work one can easily find instances of inadequate treatment, and this is particularly noticeable in the first chapter in the case of the mystery religions and Messianism. On the other hand the advisability in a book intended for undergraduates of raising certain critical questions (e. g., pp. 71, 115, 204) seems to be questionable. Would it not be better to take for granted the solutions which the author has so admirably worked out and which are now accepted by most investigators rather than to raise in the mind of the student not prepared to make an adequate investigation himself a doubt as to the reliability of the source material?

On the whole the book is very readable, simple, direct, and convincing and far better adapted to the use of lower classmen than any other of the numerous texts on the life of Paul.

F. O. N.

TORREY, CHARLES CUTLER. *The Composition and Date of Acts.* (Harvard Theological Studies, I.) Cambridge: Harvard University Press, 1916.
72 pages.

Professor Torrey finds so many Aramaisms and such evidence of mistranslation from the Aramaic in Acts 1:1-15:35 that he concludes that this portion which he calls I Acts was composed in Aramaic in A.D. 49-50. Luke, who wrote his Gospel about A.D. 60, soon after found the Aramaic I Acts at Caesarea or Rome, translated it into Greek and continued its narrative up to date, putting forth the book complete in Greek, probably in A.D. 64. The chief difficulties with this ingenious theory are that there is little evidence of a bent toward Aramaic historical composition, or toward written expression at all, on the part of the first-century Aramaic-speaking Jews, still less on the part of Aramaic-speaking Christians of A.D. 50, who were too much absorbed in the expectation of the messianic return of Jesus to write history. Nor does I Acts tell a complete story or one that would be congenial to an Aramaic reading public, supposing that there was one. Furthermore I Acts, while very Semitic in certain parts, is far from homogeneously so; in some parts it is thoroughly Greek. Moreover, the few alleged mistranslations are unconvincing, while the unmistakable signs of a later date than 64 pervade both parts of the book.

E. J. G.